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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

BALTIMORE SOCIETY FOR AIDING THE THEOLOGICAL SEMINARY OF THE GENERAL ASSEMBLY.

WE are happy to announce to our readers the recent institution of a society, second to none of those which have already exhibited the benevolence and charity of the citizens of Baltimore. A society founded on the broad and immoveable basis of Christian philanthropy; whose noble end is glory of God, and the happiness of his creatures.

By its liberality, we doubt not, many a blooming flower, which now lies wasting unnoticed in the lonely wilderness, will be transplanted to some friendly soil, where its beauties may be fully unfolded, and its rich fragrance no longer be lavished on the fierce, unconscious wanderers of the desert. Many a brilliant mind now buried in the deep shades of obscurity and ready to be overwhelmed amid the ruins of ignorance, shall ere long be led from those shades by the kind hand of charity to the bowers of science, where the rays of her sun shall never cease to play, and the ruins of ignorance enwrap it no more. Many a devout and pious soul, now breathing forth its simple, yet fervent aspirations, in the humble cabin, or the rural cottage, for the salvation of that disdainful courtier, who amidst the applauses of popular fanaticism, or the dazzling, yet delusive splendours of wealth, forgets his own salvation, and barter away his soul for the fanciful joys of a moment—shall ere long, leave that humble cabin, or that rural cottage, for a nobler place among the sons of literature, the lights of the world. They shall hold a rank still more august and holy; they shall become the sons of God, the ambassadors of the skies. They shall one day terrify that disdainful courtier by their peals of heavenly eloquence, or melt his heart to penitence by the sweet and tender strains of redeeming love. They shall boldly front the presumptuous atheist and show him there is a God in heaven.

By the liberality of this society, many a pious and promising youth shall be relieved from the oppressions of poverty, and the distresses of hope deferred; shall listen with unshackled minds to the teachings of the wise, and having imbibed their wisdom and knowledge, shall in their turn impart their wisdom to others, and scatter in rich profusion, wherever they go, the seeds of philanthropy, religion and truth. While one cheers and graces the refined and benevolent circle of the polished city; another, perhaps more pious, though less eloquent, returns to the peaceful walks of rural simplicity, whence he originated, wipes the tear of gratitude from

the furrowed cheek of an aged parent, who, destitute of the means of grace, had grown grey in sin, and was sinking to the grave in impenitence, when his son, as a messenger of peace from the skies, returned to direct his half extinguishing eyes and tottering steps to Calvary. He visits the widow and fatherless in their afflictions; administers the balm of divine consolation to the wounded spirit; kneels in ecstasy beside the dying pillow of the departing saint; listens to his triumphant allelujahs, and accompanies the ascending seraph to the throne of God with grateful praises for another soul safe home to glory. Or weeping by the wretched sinner's death bed, points him to the lamb of God, and urges his acceptance, then pours forth fervent cries for mercy, even till the writhing penitent leaves his clay, and ushers into eternity, where prayers and cries will come for him too late. While one, on whom has fallen the mantle of a departed ELLIOT or BRAINARD, welcomes the thickening dangers of the wilderness, and shrinks not from perils of savage ferocity, or brutal rage; and publishes the glad news of a saviour to the wandering, untutored Indian of our western wilds;—another catches a spark of that heavenly fire which animated the bosom of PAUL; bids forever adieu to his friends and his country, to cross the foaming billows of the deep, and bears the light of life to lands where its refreshing beams are unknown. He goes, perhaps to the miserable African, lifts his bended knees from the consecrated spot where a poisonous reptile crawls to receive his adoration, and points his hopes from a reptile god to Him who died for sinners. Or to the deluded Hindoo; tares from the murderous arms of the unfeeling mother a helpless infant, just ready to be immersed in the *holy Ganges*, in sacrifice to devils—persuades the frantick widow to leap from the kindling funeral pile—and holds from the bloody wheels of Juggernaut the miserable victim designed to glut his rage for blood, and appease the wrath of that huge wooden deity—all these he saves, and guides their feet to Jesus.

Perhaps we may be thought to exaggerate, and paint too fancifully the effects of this society—but that we do not anticipate more than may be realized, let the numerous ministers in various parts of our own country, who have arisen to eminence by their pious and successful labours—let the apostolick missionaries now gathering laurels for Immanuel's crown, beneath the scorching sun of Africa, or on the desert plains of India; many of whom have been reared and matured by the liberality of societies similar to this, bear testimony.

Should only a small number of pious youth, by the munificence of this society be drawn forth from obscurity, and be qualified for the Gospel ministry, all the blessed effects above described, will be the undoubted result. Who can estimate the worth of one devoted missionary of the cross? Who can tell the unnumbered thousands of ransomed sinners, who may hereafter arise to bless the name of a Vanderkemp, a Swartz, a Carey, or a Morrison, as instruments of their eternal salvation, and to revere the memory of those societies by which they were supported and sent forth? And, to what

nobler deeds can we aspire than to imitate the zeal and liberality of such societies as these? By what more powerful motives can we be aroused to action than those presented before us in the glorious effects which have followed their exertions and rewarded their benevolence. Let every heart then be animated and every hand be open to this divine labour of love, and "he shall not lose his reward."

The following is the constitution adopted by the society:

At a meeting of a number of young men of the city of Baltimore, convened by notice at the first Presbyterian church, on Saturday, the 11th inst. at 3 o'clock, P. M, for the purpose of organizing a society in aid of the Theological Seminary at Princeton, Mr. O. H. NEILSON was called to the chair, and E. L. FINLEY, Esq. was appointed secretary. After an impressive and appropriate prayer by the Rev. JAMES INGLIS, D. D. and an explanation of the object of the meeting, several extracts were read, from the minutes of the General Assembly of the Presbyterian church, strongly representing the necessity and utility of such societies, and strenuously recommending their establishment by the several congregations in their connexion. The following constitution was then submitted to the consideration of the meeting, and unanimously adopted.

ART. 1. This society shall be denominated "*The Baltimore Society for aiding the Theological Seminary of the General Assembly.*"

ART. 2. Any person may become a member of this society by subscribing and paying the sum of two dollars, and may continue a member by paying the sum of one dollar annually thereafter: and any person by paying at one time the sum of ten dollars, may become a member for life.

ART. 3. The officers of the society shall be a president, vice-president, a secretary, a treasurer, and a board of three managers.

ART. 4. It shall be the duty of the managers to solicit subscriptions to this institution, to collect the subscriptions which may be due, and to pay over the amount collected quarterly, into the hands of the treasurer. It shall be the duty of the treasurer to make an annual statement to the society of the state of the treasury.

ART. 5. It shall be the duty of the secretary to keep a record of the proceedings of each meeting, which he shall read at the opening of the ensuing meeting, and to carry on such correspondence as may be directed by the committee of funds.

ART. 6. All appropriations of the funds of the society to be made by a committee, or a majority of them, to be called the "committee of funds," and to consist of the president, the two vice-presidents, the treasurer and board of managers.

ART. 7. There shall be an annual meeting of the society on the third Monday of October, in each and every year: at which time the officers shall be chosen by ballot, for the year ensuing, and a clergyman appointed to preach a sermon to the society at the next annual meeting.

ART. 8. The president, or in case of his absence, or refusal either of the vice-presidents, shall have power to call special meetings

of the society, whenever in their opinion the interest of the society may require it: and it shall be the duty of the president, or in case of his absence, of either of the vice-presidents, to call a meeting whenever required thereto by any five members of the society.

ART. 9. To constitute a quorum for the transaction of business, the attendance of fifteen members shall be necessary; and no alteration, amendment or addition, shall be made to the constitution without the concurrence of a majority of the members present.

The following resolutions were then adopted:—

Resolved, That Messrs. John H. Baker, Alexander Boggs and E. L. Finley, be a committee to procure subscriptions to this institution, and that they report to the society at their meeting on the third Monday of this month, (October.)

Resolved, That the proceedings of this meeting, signed by the chairman, and attested by the secretary, be published in the several newspapers in this city.

Adjourned to the third Monday of this month, (October.)

OLIVER H. NEILSON, *Chairman*.

E. L. FINLEY, *Secretary*.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BAPTIST MISSIONS IN INDIA.

(Concluded from p. 260.)

Mr. Thompson gives a pleasing narrative of a native of Bootan, who came to him desirous of christian instruction. This person; whose name is Kiaba, was in a most discouraging state of ignorance, Mr. Thompson, however, succeeded in teaching him to read and write the Hindoo; and in the course of less than three months had the satisfaction to report as follows:—"Kiaba has read through Matthew's gospel three times; Mark's gospel once; the Epistles of John three times; and is once more going through Mark: besides having read portions of John's gospel, and of Luke's; and of the epistle of James. His hope is now in the death of Christ alone, and he declares he will live and die in the faith of the gospel. February 14th. Kiaba told a viragee to day, that while he loved the world, and its pleasures, he could not read God's word; for if he would be saved, he must with a single heart seek God's Holy Spirit to teach him all things. 21st. Kiaba says, if he had not known the love of Christ, he should still have delighted to commit those sins which the death of Christ makes him abhor."

Kiaba resisted every attempt to seduce him from the faith; and, having been duly proved and baptized, has become a valuable assistant to Mr. Thompson, and a blessing to his native brethren.

Mr. Thompson writes, "Brother Kiaha and myself spent the time at Hajee-poor, in making known the glad tidings of salvation. A Musulman, just returned from Nepaul, was very solicitous to have

the scriptures, which he called the "Bible kitab," in Hindee: he had read it through before, and was much delighted with it; but in one of the late skirmishes with the Nepaulese, his Bible was burnt. Among other things of a pleasing nature, it was delightful to behold about twenty or more Hindoos, interspersed among the multitudes, reading the scriptures and tracts, and even singing portions of them in little circles."

Mr. Kerr, who was stationed at Allahabad, had undertaken to teach the English language to his highness Jahan Geer, son of the emperor of Delhi, and had some expectation of going to Delhi with him, which he trusted might give him an opportunity of carrying the gospel to some of the principal persons of the royal family. Mr. Kerr, mentions, with approbation, the labours of the native convert, At'hma-ram, from whose Journal the following is a short extract: "A viragee said, 'I approve of your words,' and threw away his images, adding, 'I will henceforth, worship God, who is a Spirit.' On another occasion, his hearers said, 'we are all in the dark.' On the 8th of May a Brahmun said, 'In vain do I look for salvation, except to Christ.' Two others when they heard the words of Christ's death, said, blessed incarnation! blessed death! and blessed be the person who taught you these things.' May 14th, a Jugunnat'ha Brahmun said, 'the world is in darkness: your words are true: I lead others wrong for a living: I know Jugunnat'ha is a piece of wood.'"

MAHRATTA COUNTRY.

The Goandee New Testament was completed as far as the 6th chapter of St. Luke. A nephew of Dr. Carey's stationed at Nagpore, speaks very highly of the steadiness of Ram-mohun, whom he states to be an ornament to the church of Christ. His prayers and discourses, he remarks, indicate, 'great piety and love; his children are growing up in a promising manner, and his wife seems to be of a most happy and mild disposition. Ram-mohun had complained that the people, being greatly afraid of the Mahratta rajah, durst scarcely receive the scriptures: he, however, writes shortly after in a more encouraging strain: "Our adorable Saviour's good news is constantly made known in this country. I regularly go into the city, and talk about the word, and have given the scriptures to numbers. Many are reading them with apparent affection, confessing that the worship of the gods is vain. The idol worshippers are angry with them, but without effect. If it be the Lord's will, in this barren country the word of the Lord will quickly bear fruit. To a magistrate under the king, named Ajmutkhan, with a number of Afghans in his company, I have given the sacred book, and they read it with eagerness and pleasure. I am going to-day to supply them with more books, at their request. With much affection, they invite us to their lodgings, and send their horses and servants back with us. They are very anxious for an Arabic Bible."

Our limits oblige us to pass over the remaining details, from which we might have selected various facts and extracts of a nature equally interesting with those already given. The following quotation

from the Journal of C. C. Aratoon, on the Surat station, is more or less applicable to many of the missions under consideration.

"I see that the difficulties at Surat are almost gone: I hope we shall rejoice hereafter, in seeing the good seed; sown in this dry and thirsty land, spring up. Many copies of the New Testament, and various tracts have been distributed; and though I do not see present fruit, yea, should I die without seeing the fruit, yet surely the brother who succeeds me, will rejoice in the harvest which shall be gathered in here. Therefore I hope that my brethren, when they are on their knees, will address the throne of the great King of Israel, he may pour down his Spirit on this people."

In these devout anticipations we sincerely join; adding to them our earnest prayers, that these missionaries in common with all others who teach the essentials of our holy faith, may obtain from the great Head of the church, that success which will be at once an excitement and a reward to their endeavours for the promotion of the Redeemer's kingdom, and the eternal welfare of the human race.—
Ch. Ob.

BRITISH AND FOREIGN BIBLE SOCIETY.

Speeches at the thirteenth Anniversary.

(Continued from page 363.)

Thanks to the Vice-Presidents were moved by W. T. Money, Esq. M. P.

"My Lord,

"Never having addressed such an assembly before, I hope I shall meet with indulgence. In proposing the thanks of this Society to your vice-presidents, I should feel that I had undertaken a task to which my powers were quite unequal, if it required that I should expatiate on the merits of those eminent personages, and their services, in the cause of christianity; but the distinguished exertions which they have made to forward the glorious work in which we are all engaged, have been too conspicuous, and too often the theme of admiration in this place, to make it necessary for me, in submitting my proposition, to do more than indulge the impulse of my own feelings, in assuring them that their services are no less appreciated by their countrymen in the east, than they are by their fellow christians at home. From that distant quarter of the globe, where the gospel is widely diffusing its blessings, I have lately returned; and among the delightful enjoyments which awaited my return to my native land, one of the most gratifying to the best feelings of my heart has been to be associated with this excellent institution, whose great and pious exertions to circulate the Scriptures among the natives of India, I have had the happiness to witness, and, as far as depended on my humble efforts, to promote. Having passed many years in India, particularly on the western side of the Peninsula, I venture, at the suggestion of some friends in this society, to offer a few observations which have occurred to me, on the state of christianity in that interesting portion of the British do-

minions. I consider my Lord, that the first great step taken to propagate the gospel on the western side of the Indian Peninsula, was the establishment of a Bible Society at Bombay:—that society was formed under the auspices of one of your vice-presidents, Sir Evan Nepean, who, I understand, solemnly pledged himself, before he took his departure from this country, to promote the objects of this society. That pledge he has amply redeemed. I am happy to take this opportunity of declaring, from my own personal knowledge, that, by his example, his influence, and his purse, he has largely contributed to advance the great cause under his government, and to extend its blessings wherever the British authority could favour its adoption. At the formation of the society at Bombay, it had to encounter the strongest prejudices, which had been excited in the minds of the natives, who were led to fear that some measure of compulsion was intended for the introduction of christianity among them; but no sooner had the motives ascribed to us been expressly disclaimed, and our real objects clearly explained than all apprehension vanished from their minds. The second annual reports of the society will show how far it has succeeded in promoting the views of the Parent Society, what difficulties remain to be encountered, and what measures have been employed to overcome them.

“A primary object, in the contemplation of its founders, (and as essential to the attainment of its end,) was the introduction of the lower orders of British Protestants in India, and the establishment of schools for the education of Indian children; an object which, I have reason to believe, is in a course of successful prosecution. The late Dr. Buchanan, in his christian researches, has observed, that European example, in the great towns of India, was the bane of christian instruction. However just that observation may have been, I can now bear testimony, from some experience, that, since his time, the morals of every description of British residents in India are greatly improved; a zeal for religion very generally prevails, and our conduct is more in unison with our doctrine, and better calculated to diffuse it. This change is to be attributed to the circulation of the Bible, to the ecclesiastical establishments which Dr. Buchanan recommended, to the labour of many able and pious missionaries, and to the example of some of the highest in authority, an example always of powerful effect, and which, for the happiness of the governed, should ever be an indispensable requisite in the selection of a governour.

“I have been the more induced, my lord, to notice the improvement in the moral and religious conduct of my countrymen in India, because a Roman Catholic missionary, in a letter addressed to one of the vice-presidents of the Bombay Auxiliary Society, while he states our publick and national virtues to be the subject of praise and admiration with all castes of Indians, represents them as treating our domestick manners and vices with the highest contempt: a greater libel than this, on the British character, was never published.

“The great diversity of dialects which prevails within the limits to which the Bombáy society directs its attention, extending from Cape Comorin to the Isthmus of Suez, forms a considerable impediment to the speedy circulation of the Scriptures. The society has endeavoured to overcome the difficulty, by increasing the number of translations; but, as the work of translation is necessarily slow, we should not overlook the practice of the Portuguese, who taught their language to the natives of India, and made it a vehicle of their religious instruction. Their language has survived their empire in the East, and continues to be the medium of propagating their mode of worship, with a degree of success with which our church, in the present zenith of our temporal power, cannot keep pace.

“The Portuguese language would soon lapse into disuse, and its accompanying superstitions be supplanted by the pure faith of the gospel, if the English tongue were generally spoken by the natives, whose attachment would be increased by their identifying themselves with those whose language and religion they had made their own. It is by cultivating the language of protestant christians, and by the increased intercourse with them, which its attainment will produce, that the faculties of the natives are to be expanded, and their affections conciliated. As their judgment ripens, it will be prepared to let in that heavenly light, by which alone the Pagan can be led ‘to cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and the bats.’

“What sort of abominations the Christian religion has to overcome, (and which, by the divine blessing on this society, it will certainly overcome,) will sufficiently appear from the following fact:

“About ten or twelve miles from Poonah, there is a being, impiously styled the living God; I went to see it; and I found it to be an ignorant and pampered youth of fourteen or fifteen, apparently in a state of idiocy, and surrounded by votaries, paying him adoration. His history is briefly this:—About a hundred and seventy years ago, a Brahmin, of some consequence, said, that he had been informed, in a vision, that there should be seven incarnations of the Deity in his family: the promised number having concluded their mortal state of existence, the people interested in the farce set up a supernumerary, which was the boy I saw; and when asked if this did not exceed the number originally promised, they unblushingly said, it was very true, but added, it was a proof only that God could do more than he promised.

“But, my lord, to return to that important object, the education of the Indian youth. The natives themselves are not averse, but favourably disposed, to European instruction. Of this a memorable proof has been given, in the foundation of a college at Culcatta, by the Hindoos themselves, for the education of their children in the European branches of learning. On the other side of India

the disposition is equally favourable; some of the principal natives having solicited that a schoolmaster might be sent for from this country, to instruct their children, and they would liberally remunerate him with any salary the government should think adequate to his services. It is, my lord, to the great attention which has been paid to the early instruction of the children of natives, that, under the divine influence, Ceylon owes its pre-eminence in religious knowledge. That beautiful island, where I had the happiness to pass some time, surpasses the continent of India, as transcendantly in the fruits of christianity, as in the luxuriant growth of its natural productions."

[After referring to certain interesting facts, in support of this assertion, and paying a suitable tribute of respect to the government of general Brownrigg, as patronizing all measures for the propagation of the Gospel, Mr. Money proceeded:]

"There is no part of the globe, my lord, in which this society has more able and zealous auxiliaries, than in the island of Ceylon: the ministers of the established church, and the missionaries of different sects, emulating the delightful example of harmony which prevails in this society, cordially unite in the propagation of the Gospel: the only contest between them, is a competition to do good, and to accomplish the sublime object of their common mission—the conversion and salvation of their fellow creatures."

[After expressing how much the society was indebted to Mr. Tolfrey,* the Cingalese translator, and observing, that the natives were prepared for christianity, Mr. Money resumed:]

"A remarkable and interesting proof lately occurred, of the slow but certain tendency of knowledge and civilization to promote the cause of christianity in the east.

"The Chalcas, or cinnamon peelers in Ceylon, are the most industrious, intelligent, and useful of the Cingalese, but they are not of the highest cast. On this account they have been refused admission into the order of priesthood. Resenting this seclusion some years since, they selected one of their youths, of the most promising talents; and sent him to Ava, where the religion of Budhoo prevails, to study its mysteries, and receive ordination. On his way, he remained sometime on the continent of India, in the British territories; acquired the Sanscrit language, and generally cultivated his mind. He continued some years in Ava, and was distinguished by the sovereign of that country for his eminence in religion and learning; but on his return to Ceylon, to execute the high functions of the priesthood, it appeared, that the measures which had been taken to qualify him for the pagan ministry had defeated their end, and raised him far above the duties he had to fulfil. The grace of God had opened to him the Book of Eternal Life, and he, and one of his friends and pupils, who had accompanied him to Ava, determined to become christians, and were baptized, during divine service, in the church at Columbo. He aspires to become a christian clergy-

* Intelligence has since been received, that death has deprived the society and the world of this learned, pious, and indefatigable translator.

man, and there is good ground of hope that the conversion of this acute and learned heathen will accelerate the general conversion of the natives, which, in the opinion of the most competent judges, must be accomplished, and at no distant period. A circumstance also occurred in my own family, so apposite and striking, that I hope it may be allowable to relate it.

"Between two and three years ago, I went from Bombay into the Mahratta country, for the health of my family; and we encamped in the bosom of the beautiful grove at Lanocoly, about thirty miles from Poonah. One day, as our little girl, not three years old, was walking through the grove with her native servant, they approached an ancient and deserted Hindoo temple; the man, quitting the little child, stepped aside, and immediately paid his adorations to a stone bull, that was seated at the door of the temple. When he returned, the following dialogue took place between them:—'Saumy, what for you do that?'—'Oh, missy, that my god.'—'Your god—why your god a stone—your god no can see—no can hear—no can move—my God see every thing—my God make you—make me—make every thing.'

"We remained at this sequestered place for four months, and the scene I have described was frequently repeated. Saumy never failed to repair to the temple, and the dear child never failed to rebuke him for his idolatry. He became, notwithstanding, very much attached to her; and when he thought she was going to Europe, he said to her, "What will poor Saumy do when missy go England?—Saumy no father, no mother.' She instantly replied, 'Oh, Saumy, if you love my God, he will be your father and mother too.'

"The old man, with tears in his eyes, promised to love her God. 'Then,' said she, 'you must learn my prayers.' And she taught him the Lord's prayer, the belief, and her morning and evening hymns. And one morning, when we were assembled to family worship, Saumy, of his own accord, quite unexpected, came into the room, took his turban from his head, laid it on the floor, and kneeling down, audibly repeated after me the Lord's prayer. From thenceforward there was a visible change in his whole conduct, particularly in his regard for truth. He became anxious to learn English, that he might read the Bible; and in a little time, he accomplished the task. But I fear I am trespassing on that indulgence which I ought not to abuse; I shall therefore conclude, by submitting the motion which I hold in my hand."

Extracts from the twenty-second Report of the London Missionary Society, May, 1816.

SOUTH AFRICA.

(Continued from page 365.)

II. STATIONS BEYOND THE LIMITS OF THE COLONY.

CAFFRARIA,

(TO THE NORTH EAST OF BETHELSDORP.)

In this extensive country, supposed to contain one hundred thousand inhabitants, Dr. Van der Kemp earnestly wished to establish

a mission; and with that view, resided in it many months, but was at length obliged to retire; after which he established the mission at Bethelsdorp. For some time past, however, many of the natives have expressed an earnest desire that missionaries may be sent to them; and invitations to that effect have repeatedly been sent to Bethelsdorp. Our brethren, ready and glad to comply with the request, have only been waiting for the necessary permission from government, which in consequence of the late war had been deferred, but which, when they wrote last, they were in full expectation of receiving.

It should seem that individuals of the Caffre nation who had occasionally visited Bethelsdorp, and heard the gospel there, returned to their country, and spread a favourable report. A woman, particularly, took a Bible with her, which she reads amidst groups of attentive people. A native also, of singular character, goes from place to place, inviting the attention of the people to religion; declaiming against war; and exhorting his countrymen and the king himself, to pray to the true God. Such effects are already produced, that a large kraal is distinguished by the name of *praying Caffres*. They have sent Mr. Read word, that when he comes, he need only light a fire by way of signal on his side of the Great Fish River, and they will immediately cross to conduct him over. Lately, when a British officer had occasion to go into Caffraria, and it was reported that a Missionary had arrived, such was the joy excited, that the Caffres assembled from every quarter to welcome him.

Mr. Read, judging this to be a special call of Providence, by no means to be disregarded, is making preparation for the commencement of the mission. Mr. Williams, one of the missionaries intended for Latakkoo, has volunteered his services, which Mr. Read has thankfully accepted, not doubting of the approbation of the directors in a case of such urgency. Mr. Williams will be accompanied by Tzaatzoo, the son of a Caffre chief, who resided several years at Bethelsdorp, and who, with Mr. W. is qualified to promote the arts of civilization among the people, as well as to promulgate the gospel of Christ.

(THORNBURG, OR VADENRWALT'S FOUNTAIN.)

IN THE BUSHMEN'S COUNTRY,

About five days' journey north of Graaff Reinet.

This mission, recently commenced by Mr. Smit, has laboured under great discouragements, partly from the want of provisions, and partly from a suspicion in the minds of the natives that the missionaries wished to betray them into the hands of the Boors, between whom and themselves, a mortal enmity has long existed. We trust, however, that they are now satisfied of the purity of the motives which brought the missionaries among them. Mr. Smit has been assisted by Mr. Corner, originally of Demerary, but late of Bethelsdorp; and Jan Goeyman, a converted Hottentot. Mr. Corner is qualified by his mechanical knowledge to assist

them in civilization, and Mrs. Smit has begun to teach the Bushmen's girls to knit and sew. We indulge the hope of hearing of the success of our brethren in this great and dangerous enterprise, among some of the most rude and savage of the human race. The establishment of a mission among them will be an incalculable benefit to the country, and especially to missionaries and others who have occasion to travel through it.

(To be continued.)

FROM THE PANOPLIST.

DOMESTICK.

STATE OF RELIGION IN MASSACHUSETTS.

Narrative of the state of religion, prepared by a Committee of the General Association of Massachusetts Proper, at their meeting, June 24, 1817.

The General Association of Massachusetts Proper, on reviewing the state of religion within their bounds, and the churches in their connexion, find much reason for gratitude to the God of all mercy. While they deeply lament an abatement in the power and progress of those glorious revivals which were noticed at their last meeting, they are happy to express their confident persuasion that the adorable Redeemer has not yet withdrawn from this portion of his Zion the animating tokens of his special regard. He has not ceased to be favourable to his heritage; he has not in anger shut up his tender mercies.

In the Association of Berkshire, we discover pleasing indications of the presence of the Holy Spirit, in his awakening and renewing, as well as sanctifying and enlivening influences. While faithfulness in duty, and increasing attachment to the interests of the church, in no inconsiderable degree appear among the friends of Jesus; his enemies have, in many instances, been disarmed by his all-conquering grace, and induced to submit themselves, willing captives to the King of Zion. In Becket and Sandisfield, the work of God has been signally received; and in Lanesborough, about sixty persons have, it is hoped, been added to the Lord.

In the Franklin Association, though no towns have, within the last year, been specially favoured by the effusion of the Spirit, the churches are walking in the faith and order of the Gospel. Charitable institutions have increased, and exert a very salutary influence. More than two hundred persons have been received to the communion of the churches.

Within the limits of the Hampshire Central Association, where lately the displays of divine power and glory were more frequent and conspicuous, than in any other portion of the state, we still observe not a little to excite our joyful praises; the fruits of the work of grace remain; and in some instances, believers are encouraged, from the aspect of recent events, to hope, as well as pray, for

a new season of refreshing from the presence of the Lord. The number of ecclesiastical societies, in this connexion, is sixteen; and, within the last twelve months, not far from nine hundred hopeful converts have been added to the churches.

If we do not find in the Hampden Association striking proofs of the presence of Christ, in subduing his enemies to the obedience of the faith, we do behold the numerous traces, the unbroken monuments, of his former triumphs. His disciples do not forget to pray and devote their powers to the noble purpose of extending the boundaries of his kingdom. Large accessions have been made to the churches here, particularly in Springfield, West Springfield, Blandford, Tolland, Granville, and Monson; and, in several places, where the regular administration of the Gospel has not been enjoyed for many years, an ardent desire begins to be manifested, for the possession of this inestimable privilege.

In the Westminster Association, there are the visible tokens of the gracious presence of our God and Saviour. A zealous regard to the interests of religion, and disinterested efforts to spread the knowledge of the truth as it is in Jesus, are in many cases, observable; and, in several societies, the Lord has appeared in his glory, to the joy of his people, and it is fervently hoped, to the eternal salvation of sinners. A special work of grace, under auspicious circumstances, has commenced, and is increasing, in Ashburnham, Westminster, Athol, and Royalston. In Athol, twenty-six have been added to the church; and in Royalston, thirty-six.

In the Brookfield Association, the happy fruits of the religion of Christ are apparent in the harmony of ministers and churches; and in the fervour of their attachment to the distinguishing doctrines of the Gospel. God has not forgotten to be gracious to his children, nor has he shut out their prayers. Leicester, Oakham, North Brookfield, and Greenwich have been refreshed by the showers of heavenly influence. In these towns, the instituted means of salvation have proved, through the sovereign grace of God, mighty to the conversion of souls.

From the Union Association, we have pleasing accounts of the benevolent exertions of many individuals to promote the common cause of vital christianity. We have heard, with no ordinary satisfaction, of endeavours which have been made to train up children and youth, at home, in knowledge, virtue, and piety, as well as to extend the benign influence of the Gospel to those abroad, who have ever been strangers to its life-giving power. We are happy also to learn, that, in this vicinity, where the doctrines of the cross have not, in times past, been usually received, there is reason to believe evangelical sentiments are beginning to prevail. To a few towns, comprehended in this association, God has been peculiarly gracious; he has caused the hearts of his children to sing for joy. In Charlestown and Bridgewater, he has displayed, in an eminent degree, the glory of his distinguishing love. In the former place, one hundred, and in the latter, one hundred and fifty have become the hopeful subjects of his regenerating grace.

Within the limits of the Association of Salem and its vicinity, though no special revivals of religion have been witnessed since our last meeting, there is yet evidence that the cause of truth is advancing; and exertions for doing good to the bodies and souls of men, are increasing. In the town of Salem, twenty-five benevolent societies exist, in active operation; and in the towns adjacent, a laudable zeal is evinced, in the various works of christian charity.

From the Unity Association, we learn, that, while lukewarmness in religion too generally prevails, within their limits, there is exhibited a growing attachment to the interests of genuine morality, and the institutions of the Gospel; and the animating hope is entertained, that, in some places, those seeds are sown, which, by a divine blessings will take root, spring up, and bear fruit unto eternal life.

We cannot fail to notice, with the most lively gratitude to the Author of all good, the peculiar smiles of his Providence on the Theological Institution in Andover. Its prosperity and usefulness have been great. At present, the number of students in the several classes, is about seventy.

In nearly all the associations, connected with us, are to be seen the blessed effects of the late glorious effusions of the Spirit of God on our churches and congregations. Instances of eminent piety are multiplied! Benevolence now *appears* to be the prominent feature in the christian character. By the formation of societies, designed to promote those objects which have immediate relation to the prosperity of the kingdom of Christ, the sphere of charitable operation is much enlarged. In many instances, unprecedented efforts are used for the instruction of children and youth, the rising hope of our churches; and generally, perhaps, the permanent importance of this object, though not *felt*, as it ought to be, is, in some degree, realized and acknowledged. Vice and profaneness have certainly received a powerful check. Sobriety of manners, and a decent regard to the ordinances of the Gospel, are, more commonly than they once were, accounted reputable to individuals, as well as necessary to the welfare of society.

In most of our churches, the *monthly* concert for prayer is constantly observed, and regarded as a very precious and animating season.

(Conclusion in our next.)

FROM THE EXAMINER.

Report of the Washington Sunday School Association.

When reflecting on the prevalence of vice and immorality of every kind, especially that of Sabbath breaking, and believing it to be our duty to make diligent exertions for the promotion of our fellow creatures in the knowledge of the Holy Scriptures, which alone is able to make them wise unto salvation—being persuaded of the utility and growing importance of Sunday-schools, and believing that many in this town and its vicinity might be benefitted by such an

institution, we the members of it, have undertaken it, being influenced by these considerations.

In June 1816 a willingness was manifested by some of the inhabitants of the town to attend to an institution of this kind, especially by the young ladies, who were seconded in their designs by the young men (particularly students) when they formed themselves into a society, styling themselves the "Washington Sunday-School Association," consisting of not less than eighteen members. The object of which is to instruct the children of Washington and its vicinity, during the vacant hours of the Sabbath, in reading the Scriptures, committing the catechisms, and such other exercises as are deemed proper for that day. Although these be the primary objects; yet exhortations, prayer, singing and lectures upon particular passages of Scripture, form part of the exercises. It is also made the duty of every member to endeavour to strengthen and confirm by example, those precepts which they inculcate by their teaching.

The advancement of a number of the scholars exceeds the most sanguine expectations of the teachers. A small girl during the last four months has committed to memory sixty-one hymns, nineteen chapters of the New Testament, the shorter catechism, and Emerson's catechism. Numbers have attentively, and improvingly applied themselves, making great progress in committing psalms, the catechisms and portions of Scripture, which have been assigned them.

Many, very many, who at the commencement of this school were ignorant of their alphabets, have made such improvements as to induce a well-grounded hope that in a short time, by perseverance they may be able to consult the precious word of truth for themselves, and derive therefrom the necessary food for their immortal souls.

The improvement of the scholars, if our limits would permit them to be inserted, are such as would speak for themselves, and argue the importance of such institutions; especially in a land where liberty of conscience is tolerated.

Our number is now respectable, and daily increasing, making upwards of two hundred in all. The characteristic of the whole school is an emulation to excel. And for the further encouragement of the scholars, tickets, tracts, and other premiums have been given to them, that they might have greater inducements to industry and perseverance. The tracts contain religious instruction suited to their puerile minds; the tickets, portions of Scripture which they commit to memory; and when they commit the number of twelve, they receive a tract; for twelve tracts they receive a testament; and for twenty-four tracts they receive two testaments or a Bible. These premiums are given to them, not so much for improvement in letters, as for their good moral conduct; and in order that they may have correct notions of morals, no pains have been spared by the teachers to inculcate into the minds of those under their care the Being and perfections of God, and the way to eternal life through Jesus Christ, his beloved Son, our Redeemer.

What deserves to be particularly mentioned is, the degraded and almost forgotten Africans; they loudly call for assistance; being sunk into the most profound ignorance and superstition. Prejudice or a want of means has hitherto excluded them from our common schools. The inattention and carelessness of themselves added to their natural depravity, all tend to rivet the chains of ignorance more tight upon them. But since the establishment of this school, many show marks of their willingness to burst through their chains and to be enlightened by the benign influence of the gospel. Thus they may become useful to themselves and their companions, by teaching them; and finally to the enlightening of the race.

They used the language it is true; but were deprived and probably still would have been denied the means of consulting the Holy Scriptures, if it had not been for the notice which this school took of them. Many of whom are now able to read the Scriptures, and have committed Emerson's catechism.

It deserves notice also, that the teachers in their quarterly reports express a great satisfaction from the advancement and encouraging prospects of their respective classes.

We are also particularly gratified by the donations, and voluntary contributions which have been given for the promotion of our undertaking. It gives us hopes of the concordance of publick sentiment, and affords us double encouragement for prosecuting our designs. And we hope that this will meet with an after encouragement similar to the former. On the 4th of July, 1816, a collection was taken to the amount of twenty dollars which together with the donation of the "Female Tract Society of Philadelphia" and the contributions of other individuals of this place, have enabled us to persevere with cheerfulness. Upon the whole, we think a continuance of this school desirable, and are under the impression that it will be productive of lasting advantages.

J. W. CLEMENS, Sec'y.

Washington Pa. Sept. 29, 1817.

TO CORRESPONDENTS.

We acknowledge with pleasure the reception of several interesting communications; and regret only that our arrangements for the number this week were such as to preclude the possibility of their immediate insertion.

The seventh number of our respected friend *Theophilus*, on Prayer, shall appear in our next.

The communication of *Amicus*, and of *A. B.* have been received and will shortly be inserted.

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